لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

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Hijrat 1356—May 1977

EDITOR

M. G. AHMAD

THE AHMADIYYA MOVEMENT IN ISLAM

The Promised Messiah, Hazrat Mirza Ghulam Ahmad, was born in 1835 at Qadian, a village in India. In the eighties of the 19th century, he was called to the office of World Reformer to combat the false Religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world, and that he had come instead as the Promised Messiah.

The Promised Messiah initiated the Ahmadiyya Movement to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war-like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world, to warn the exploiters, slave-drivers and pedlars in sin against the evil consequences of their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, good will and selfless fellow-service and a feeling of true brotherhood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Hafiz Haji Hakim Maulvi Noor-ud-Din as Khalifa-tul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashir-ud-Din Mahmud Ahmad, was chosen as Khalifa-tul Masih II. During his 52-year long leadership, the Khalifa-tul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named with one accord, Sahibzada Hafiz Mirza Nasir Ahmad, Promised Messiah's grandson, Khalifa-tul Masih III.

For further information about the Movement, its activities, aims, objectives and literature, enquiries may be addressed to the nearest Ahmadiyya Mission or direct to :

(For inland correspondents)
Nazir Islah-o-Irshad,
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Secretary,
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THE REVIEW OF RELIGIONS

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This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religious, ethical, social and economic questions, Islamic mysticism and current topics. It also provides Book Reviews.

It is open to all for discussing problems vital to the religious and spiritual welfare of man, but it does not give any assurance to publish all articles received by the Editor, nor does it accept responsibility for views expressed bv contributors.

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The Review of Religions

RABWAH, PAKISTAN

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A verse from the Holy Quran

by The Promised Messiah

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حرمت عليكم الميتة و الدم و لحم الخنزير و ما اهل لغير الله به والمنخنقة و الموقوذة و المتردية و النطيحة وما اكل السبع الا ماذكيتم وما ذبح على النصب و ان تستقسموا بالازلام ، ذلكم فسق ، اليوم يئس الذين كفروا من دينكم فلا تخشوهم واخشون ، اليوم اكملت لكم دينكم و اتممت عليكم نعمتى و رضيت لكم الاسلام دينا ، فمن اضطر فى مخمصة غير متجانف لاثم ، فان الله غفور رحيم .

"Forbidden to you is the flesh of a dead animal, and blood, and the flesh of swine; and that on which the name of one other than Allah is invoked; and the flesh of an animal that has been strangled, or is beaten to death, or is killed by a fall, or is gored to death; and of which a wild animal has eaten,

unless you have slaughtered it properly before its death ; and that which has been slaughtered at an altar. But whoso is driven by necessity to eat any of these without being wilfully inclined to sin, in such a case, surely, Allah is Most Forgiving, Ever Merciful. It is also forbidden that you should seek to draw lots by means of dividing arrows. That is an act of disobedience. This day have those who disbelieved despaired of causing harm to your religion ; so fear them not, but fear Me alone. This day have I perfected your religion for your benefit, and have completed My favour unto you, and have chosen for you Islam as your faith." 5 : 4.

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You are forbidden to eat carrion, the flesh of swine, the offerings to idols, that which has been beaten to death, that which has been kiled by a fall, that which has been gored to deatn, that which has been rent by a wild beast, for all these are within the category of carrion. (Teaching of Islom p. 96).

One point is worth noting here which is that the very name of swine whose flesh has been forbidden had in divine wisdom an indication of harmfulness. The Arabic word 'KHINZEER' is compounded of 'KHANZ' and 'AR' meaning : I see it most foul : as 'KANZ' means very foul and 'AR' means I see. Thus the name given to this animal by God Almighty from the very beginning connotes its filthiness. It is a strange co-incidence that in Hindi this animal is called 'SUAR' which is a compound of 'SU' and 'AR' and which also means : I see it most foul. It should be no matter for surprise that the Arabic word 'SU' should have found its way into Handi, for we have proved in our book Minanur Rahman that Arabic is the mother of all languages and that every language contains thousands of Arabic words. It is still more curious that in Hindi a 'SUAR' (Swine) is also called 'BAD', meaning evil which is the meaning of 'SU.' Thus as a legacy of the time when Arabic was the universal language in this country this animal was called 'SUAR' which in Arabic is synonymous with 'KHINZEER' and thus it continues till today. It is possible that in Sankskrit this word might have become some-

thing different but its correct from is that which we have mentioned, for it discloses the reason why this animal was so named.

The meaning of the word, that is, mast foul, needs no explanation. It is well known that this animal feeds on filth and is utterly shameless. It will thus be appreciated that according to the law of nature the fiesh of an animal so unclean and foul is bound to have a vicious effect both on the body and the soul, as we have proved that food affects the soul also. There can be no doubt, therefore, that the flesh of such an evil animal would have an evil effect upon those who consume it. Physicians of the Greek School had expressed the view, long before the advent of Islam, that one of the properties of the flesh of swine is that it undermines the quality of modesty and promotes shamelessness.

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For the same reason the law of Islam forbids the eating of carrion for that also is harmful both physically and spiritually. The same applies to the flesh of animals whose death occurs in such a manner that their blood remains in the carcass and putrifies and renders the flesh poisonous and harmful. The germs of such foul blood would corrupt the whole body of its consumer. (Teachings of Islam pp. 97-98).

The affirmation in the verse ; This day have those who disbelieve despaired of causing harm to your religion ; means that the Holy Prophet (peace be on him) had achieved such a high degree of success that the disbelievers had been completely frustrated. The gosples contain no such assurance (Al-Hakam Vol VII. No. 26. July 17, 1903. p. 10).

The verse also contains the assurance : By revealing this book We have perfected the knowledge of religion and completed Our favour unto the believers (Braheen Ahmaniyyah Part III. p. 206, footnote No. 11).

This day We have perfected the knowledge of religion and have completed Our favours unto the followers of Muhammad

(peace be on him) (Braheen Ahmadiyyah pp. 364-365, sub-foot note No. 3).

I do not hold to the notion that the Holy Quran is imperfect and is dependent upon 'HADITH'. It wears the enduring crown of : This day have I perfected your religion for your benefit ; and is seated upon the vest and jewelled throne of : Exposition of all things (16 : 90). The Quran is not imperfect : it is wholly free from the stain of imperfection and defectiveness (Al-Haq. Ludhiana p. 104).

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This day have I perfected your religion for your benefit, and have completed My favour unto you, and have chosen for you Islam as your faith (Jang Muqaddas, Opening Address, May 22. 1893. p.4).

The Holy Quran clearly affirms that it is a perfect book, as it says : This day have I perfected your religion for your benefit, and have completed My favour unto you (Jang Muqaddas, Paper of May 23, 1893, p. 3).

Allah, the Glorious, affirms in the Holy Quran the perfection of His teachings as it is said : This day have I perfected your religion for your benefit, and have completed My favour unto you. This perfection is illustrated at another place as follows : Dost thou not see how Allah sets forth the case of a good Word (that is to say, the case of a perfect religion), which is like a good tree whose root is firm and every one of whose branches reaches into heaven ? It brings forth fresh fruits at all times by the command of its Lord. Allah sets forth for people these illustrations so that they might remember them and might take heed. The case of an evil Word is like that of an evil tree, which is uprooted from the earth and has no stability. Allah strengthens the believers with the Word that is firmly established, both in the hither life and in the hereafter and Allah brings the wrong-doers to naught (14 : 25-28), that is to say that a wrongdoer is not helped with divine guidance unless he seeks such guidance.

The verses of a scripture should be interpreted in the manner in which that scripure interprets them. Such interpretation has priority over other interpretations and commentaries.

Now Allah, the Exalted, has set out, in the verses which we have quoted, three characteristics of a perfect and holy Word. First, that its root should be firm meaning that the principles of faith which it inclucates should be well proven and established as perfect certainties and should be conformable to human nature.

The second characteristic is that its branches should reach into heaven ; which means that the truth contained therein should make ifself manifest to those who study carefully the book of nature which is opened up before them in heaven, and secondly, that the details of its teaching, for instance, its regulations, its commandments, its moral code should be so perfect that it should not be possible to imagine anything beyond them, as there can be nothing beyond that which starts from the earth and reaches into the farthest heaven.

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The third characteristic is that it brings forth fresh fruit at all times ; that is to say, it should not at any time become like a withered tree which is altogether bereft of flowers and fruits. Observe, therefore that Allah, the Exalted, has Himself furnished the explanation of : This day have I perfected your religion for your benefit; and has set out three characteristics which are indispensible for such perfection. Not only that, but He has also established the existence of these characteristics in the Holy Quran.

Of the principles of faith, which is the first characteristic and by which in Islam is meant the affirmation : There is no one worthy of worship save Allah : the Holy Quran discourses at such length that were we to set out all those reasonings, it would need volumes to comprise them. We proceed, however, to set forth some of them briefly by way of illustration. We read in the Holy Quran : In the creation of the heavens and the earth and in the alternation of the night and the day, and

in the vessels that sail in the sea carrying that which profits people, and in the water that Allah sends down from the clouds and quickens therewith the earth after its death and scatters therein all kinds of beasts, and in the courses of the winds, and the clouds pressed into service between the heaven and earth, are indeed Signs for a people who understand (2:165). That is to say, in all this there are signs which establish the existence and Unity of God, the reality of His revelation and the fact of His conscious regulation of the Universe. Observe now how Allah, the Gracious, has reasoned from His law of nature in support of this principle of the faith. That is to say, by inviting observation of the phenomena which are set out before our eyes, we are driven to the conclusion that this universe has a Creator, Eternal and Perfect. One without associate, Who consciously regulates the universe and sends His Messengers into the world. All these divine creations and the system of the universe which are set out before our eyes affirm clearly that the universe has not just happened but has an Originator and Maker Whose essential attributes are that He is Gracious, Merciful, Almighty, One without associate, Eternal, conscious Regulator, Revealer and possessing every kind of perfection.

The second characteristic is that its branches should reach into heaven, meaning that those who observe the working of the law of nature should be able to discern it and that it should prove to be a teaching at the highest level. In proof of it we invite attention to the opening verses of the Surah Faithah, which set out that all praise is due to Allah Who is the Lord of the Universe, that is to say. He is the Original Source of every kind of provision. He is also 'Rahman', meaning that He provides diverse types of favours and bounties for His creatures without any action having proceeded from them; and He is 'Rahim', meaning that He provides succour for those who act righteously and carries their designs to perfection. He is also Master of the Day of Judgement, meaning that all recompense, by way of reward or punishment, is under His control and

that He deals with His creatures as He wills. For instance. He might punish an evil deed appropriately in proportion to the degree of its evil or He might provide the means for bestowing forgiveness in respect of it. All this becomes manifest on proper observation of the system of the universe wich is set up by God.

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The third characteristic which Allah, the Exalted, has set out, is that a perfect book not only promises life-giving fruit but yields such fruit at all times. By fruit is meant a meeting with Allah, the Glorious, together with all its attendant heavenly blessings, revelations and all extraordinary signs of acceptance as, for instance, is set out in the Holy Quran : On them who affirm : Our Lord is Allah : and then remain steadfast, angles descend, re-assuring them : Fear not, nor grieve and rejoice in the Garden that you were promised. We are your friends in this life and in the hereafter therein you will have all that you ask for : an entertainment from the Most Forgiving, the Ever Merciful (41 : 31-33). Steadfastaness means that one should not draw back in the face of trials and misfortunes. The greetings of the angels means that such people enter upon the enjoyment of heavenly life as the angels become their guardian and their providers both in this life and in the hereafter. In the heavenly life whatever a person supplicates for is bestowed upon him as an entertainment from the the Most Forgiving, the Ever Merciful. The use of the word entertainment points to the fruit which the divine Word promises and yields all the time.

One aspect of its branches reaching into heaven is the high perfection of the teaching. In this connection it should be remembered that all divine teaching revealed before the Holy Quran were listed both in respect of the people for whom they were meant and in respect of the time during which their beneficence would prove adequate. They were neither universal nor meant for all time. But the Holy Quran is meant for all people and for all time. In this context attention might be drawn to

one illustration. In the Mosaic law emphasis is laid on punishment and retaliation : a tooth for a tooth and an eye for an eye. In the teaching of Jesus emphasis is laid on forbearance and forgiveness. It is obvious, however, that each of these teachings taken by itself is imperfect. Retribution is not appropriate on all occasions nor is forgiveness. There are occasions when punishment is appropriate and there are occasions when forbearance is needed and would be justified, as is set out in the Holy Quran : The recompense of an injury is a penalty in proportion thereto : but whoso forgives and effects a reform thereby has his reward with Allah (42 : 41). Here we are commanded to punish or to forbear as occasion might demand and justify. Thus forgiveness and retribution have the occasion for their exercise pointed out and defined.

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At another place we are directed : Allah enjoins equity and benevolence and graciouness as between kindred (16:91). This means that God enjoins that we should return good for good, and then advance beyond this standard and we should do good without any expectation of return, and finally benevolence should flow from us towards our fellow creatures as graciousness flows between kindred : as, for instance, a mother is gracious towards her children as a natural urge and not merely as part of benevolence (Jang Muqaddas, Paper of May 25, 1893, pp. 2-7).

The exercise on their proper occasion, according to the will and pleasure of God, of all the capacities and faculties that He has bestowed upon man is the meaning of Islam, as is set out in the Holy Quran : The truth is that whoever submits himself completely to the will of Allah and is mindful of his duty to Him is truly a Muslim (2 : 113). In other words, Islam means to dedicate oneself together with all one's faculties wholly to to the cause of God, and to carry this to perfection so that all intervening obstructions are removed and one's soul perceives that it is in the presence of God. Thus a person can be called a Muslim only when all his faculties are devoted to

the cause of God and under His direction come into operation on appropriate occasions and none of them operates on its own. It is obvious that new spiritual life is bestowed as a consequence of a complete change whereby all human faculties become completely subordinated to obedience of the Divine. It is only when that stage is reached that a person can be called a Muslim. Such a change and such perfect adjustment can only be consummated under divine direction and is impossible without it. It was, therefore, necessary that a Book should have been revealed by God Almighty which would teach His creatures the way of perfect obedience and submission. We train our horses and donkeys and bullocks so that their hidden capacities might be manifested and they should begin to act in accordance with our direction. In the same way God Almighty, addresses Himself towards the training of His righteous creatures so as to make manifest their inherent faculties and capacities. He does this through sending down revelation upon some righteous creature of His through whom He brings about a reform of his fellow creatures by way of obedience to Him.

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This has always been God's way. He has through out taught the way of Islam in each age according to the capacity of the people in each age. All previous Prophets were sent to a particular people in a particular region and the teaching vouchsafed through those Prophets, which was elementary, was always brief and imperfect : for the capacities of the people were not yet developed to a degree at which they could bear and carry out the hightest and most perfect teachings. Then a time came when capacities had been developed but the earth became full of sin and evil and the worship of creatures, and the worship of One God and true righteousness had disappeared and were not to be found among the Hindus or the Zoaroastrians or the Jews or the Christians, and mankind became involved in error and became the slaves of their passions. At that stage God, Almighly, revealed the Holy Quran to His Holy Prophet Muhammad, the chosen one (peace be on him) and through the

Holy Quran taught mankind the fullness and perfection of Islam.

Previous Prophets were each sent to a particular people and taught them only so much as was consonant with the capacities of that people and did not teach them anything which they were not yet able to bear and carry out. Their Islam, therefore, was imperfect and that is why none of those faiths were given the name Islam. But the faith revealed to the world through our Holy Prophet Muhammad (peace be on him) was meant for the reform of the whole world and contained guidance and teachings consonant with every type of capacity. That is why this faith is most perfect and most complete compared with other faiths, and has been given the name of Islam. It is this faith which has been called perfect in the Holy Quran as is affirmed by the verse: This day have I perfected your religion for your benefit and have completed My favour unto you and have chosen for you Islam as your faith.

As previous faiths were not perfect and comprised teachings which were limited to a particular people and a particular time, they were not given the name of Islam and this was appropriate inasmuch as previous Prophets were not sent to the whole of mankind but only to their respective peoples and their teaching was directed towards the evils which afflicted their peoples and it was not their purpose to reform all sections of mankind. Each of them was the spiritual physician of a particular people that was afflicted with particular maladies and whose capacities were limited and imperfect. Consequently their teaching was also limited and was designed to achieve limited purposes.

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Islam was revealed for the benefit of all types of capacities and the Quran was directed towards the complete reform of the whole world comprising all sections of mankind, the common and the special, and the thinker and the philosopher. Thus the Quran treats of the total capacities of man and demand that these should be wholly devoted to the cause of God. That

is why the Holy Prophet (peace be on him) was designated *'KHATAM-AN-NABIYYEEN'* for at his hands was completed the purposes which had not been completed at the hands of any other Prophet. As the Quran was revealed for the reform of the whole of mankind and for the fostering of all types of human capacsties, therefore, it comprises all the guidance needed for that purpose and that guidance was given the title of Islam. This title was not bestowed upon other faiths for they were all limited and imperfect. This being the truth about Islam, no intelligent person would hesitate to be called a Muslim. It is true, however, that it is the Quranic faith alone which claims that title and puts forth reasons in support of this grand claim. For any one to say that he is not a Muslim is tantamount to the admission that his faith is imperfect (Sat Bachan. pp. 128-130).

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Then which new book shall we wait for after we have been honoured with this Perfect Book which has assumed the total task of human reform and which does not confine itself like previous books to one people but seeks to reform all and treats all stages of human training and development? It trains the savage in ways of humanity and thereafter teaches him how to acquire high moral qualities. It is the Quran alone which expounds the distinction between natural instincts and moral qualities. Yet it does not stop there, but goes forward to open the ways of pure insight for achieving the higher grades of spiritual qualities, by following which millions of people have achieved those grades. As it comprehends all the teaching that is needed for spiritual training and development, it claims that it has set forth in perfection all spiritual teachings, as witness the affirmation : This day have I perfected your religion for your benefit and have completed My favour unto you and have chosen for you Islam as your faith. This means that the highest stage of faith is that which is connoted in the word Islam, that is to say, to be wholly devoted to God and to seek salvation through the sacrifice of self and to demonstrate this in

practice. This is the apex of all excellences (Teachings of Islam, pp. 50-6º).

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Someone has objected that as the faith has been perfected and divine favour has been completed, no further reformer or Prophet is needed. We regret, however, that by putting forward this view the objector has made himself guilty of citicizing the Quran itself, for the Quran has promised that there would be 'Khalifahs' among the Muslims and that through them faith would be established and doubt and hesitation would be removed and that after a state of fear, peace and security would be granted them. Now if after the faith has been perfected no further proceeding is permissible, then the Khilafat of the Holy Prophet (peace be on him) is proved vain, for the faith having been perfected nothing further was needed. The ignorant objector has relied in vain on the verse : This day have I perfected your faith for your benefit. We do not aver that reformers add something or subtract something from the faith. What we aver is that with the passage of time the pure teaching of the faith is covered with false notions and the features of pure truth are thereby distorted. At such time reformers and spiritual Khalifahs are raised to restore to their pristine beauty, the true features of truth. We do not know whereform has the objector acquired the notion that reformers and spiritual Khalifahs amend the faith or abrogate any portion of it. They do not appear in order to abrogate the faith but to demonstrate its light and brightness. The objector's notion that no reformer is needed stems from his lack of interest in the faith. He does not appear to have pondered what Islam is and what its progress is and in what manner its progress can be achieved and who can be called true Muslim. That is why he is satisfied with the existence of the Quran and of the divines who claim to expound it and because the minds of most people automatically move towards Islam, he, therefore, thinks that no reformer is needed. He does not appear to have considered that spiritual Khalifahs are needed among the Muslims as Prophets were needed from ancient times.

Now it is admitted that Moses was a divine Messenger and that the Torah contained all the guidance needed by the Bani-Israel and that as the Holy Quran affirms: This day have I perfected your religion for your benefit, in the same way, there are verses in the Torah which affirm that the Bani Israel have been bestowed a perfect and glorious book which is the Torah. The Holy Quran also speaks of the Torah in similar terms. Nevertheless, after the revelation of the Torah there appeared hundreds of Prophets among the Bani-Israel who brought no new book and the purpose of whose advent was to lead people back to the true meaning of the Torah after they had drifted away from it and to revive a living faith in the minds of those who had become a prey to doubt and disbelief. In the Quran itself Allah, the Glorious, has affirmed: Indeed We gave Moses the Book and caused a number of Messengers to follow after him (2 : 88). The function of these Prophets was to confirm and support the teaching of the Toran. At another place the Holy Quran affirms: Then We sent Our Messengers one after another (23 : 45). These verses show that it is the way of Allah that after revealing His Book, He sends Prophets to support and confirm it. In support of the Torah there some times appeared as many as four hundred Prophets at one time which is vouched for by the Bible (Shahadatul Quran pp. 43-45).

As regards the coming of Jesus, Son of Mary, it is not permissible for a believer to put a literal interpretation on that name as mentioned in the 'Ahadith', for this would amount to a contradiction of: Muhammad is not the father of any of your men, but he is the Messenger of Allah and *Khatam an Nabiyyeen'* (33:41). Do you not then realize that the Merciful and Benevolent Lord has named our Holy Prophet (peace be on him) 'Khatam el-Anbiya' and has made no exception to it. The Holy Prophet has interpreted this by the clear statement: There will be no Prophet after me. Were we to hold it possible that a new Prophet would appear after our Holy Prophet (peace be on him), we would be opening the door of prophetic

revelation after it had been closed and that would be false, as is not hidden from the Muslims. How would a Prophet come after our Holy Prophet (peace be on him) when prophetic revelation came to an end with his death and Allah brought the Prophets to an end with him? Shall we then believe that Jesus to whom the Gospel was given is the Khatam el-Anbiya and not our Holy Prophet (peace be on him)? Shall we believe that the son of Mary will come and will abrogate some of the commandments of the Holy Quran and will add some more to them and that he will not accept the poll tax and give up fighting, whereas God has commanded acceptance of the tax and termination of fighting? Have yon not read the verse: Until they pay the tax willingly and make their submission (2:29)? How will then Jesus abrogate the clear commandments of the Quran and how will he intervene in the Holy Book and wipe out some of its commandments after they have been fulfilled? It surprises me how they set up Jesus as abrogator of some of the commandments of the Holy Quran and have no regard for the verse: This day have I perfected your religion for your benefit. They do not reflect that if for the perfection of the faith of Islam something was still wanting which would be disclosed after the passage of hundreds of years, the meaning of the perfection of the faith by the revelation of the Quran would have been perverted and the affirmation by Allah, the Glorious: This day have I pefected your religion for your benefit; would have been falsified. In such case the Blessed and the Exalted Lord would have said: I have not revealed this Quran completely to Muhammad (peace be on him) but I shall reveal some more of its verses to Jesus, son of Mary, in the latter days and then will the Quran be completed, for it is not yet complete (Hamatul Bushra pp. 19—21).

The Holy Prophet (peace be on him) was summoned to his Lord at the time when he had completely fulfilled his task. This is affirmed in the Quran in the verse: This day have I

perfected your religion for your benefit, and have completed My favour unto you and have chosen for you Islam as your faith. In short, the whole of the Quran had been revealed and had brought about wonderful and surprising changes in eager hearts and had completed their training and had endowed them with the fullness of divine favour. These are the two matters which are the objects and purpose of the advent of a Prophet. Observe, therefore, how emphatically this verse affirms that the Holy Prophet (peace be on him) did not depart this life till the faith of Islam had been perfected by the revelation of the Quran and the complete training of the Muslims.

It is worthy of note, that in this verse, the Muslims have been addressed and told their religion had been perfected and God had completed His favour unto them. The verse did not announce; O Prophet, I have today completed the revelation of the Quran. The reason was that God intended to announce not only that the Holy Quran had been completed but also that those to whom the Quran had been conveyed had been completely trained and that the purpose of the advent of the Holy Prophet (peace be on him) had been fully achieved. This is a special sign which proclaims the truth of a claimant and which is not accorded to an impostor. Indeed even of the righteous Prophets, who appeared before the Holy Prophet (peace be on him) no one demonstrated such a perfect and high achievement that on the one side the Divine Bock should be completed in peace and security and on the other side those following it should be perfected in their training. In the case of the Holy Prophet (peace be on him) disbelief was vanquished in every direction and Islam emerged victorious on every side (Noorul Quran, No. 1, pp. 12-19).

God Almighty, so willed that as He had appointed the sixth day, that is to say Friday, for the completion of the guidance contained in the Holy Quran so that the resemblance of the Holy Prophet (peace be on him) to Adam should become perfect and the verse: This day have I perfected your religion

for your benefit and have completed My favour unto you; was revealed on a Friday; in the same way He had appointed the sixth millennium for the completion of the propagation of the guidance contained in the Holy Quran, that millennium being according to the explanation contained in the Quran, the sixth day of the universe.

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I affirm again that on the day of the completion of Divine guidance, the Holy Prophet (peace be on him) was himself present in the world and that day, Friday, which is the sixth day of the week, was a very happy day for the Muslims when the verse was revealed: This day have I perfected your religion for your benefit, and have completed My favour unto you. Thus the Quran which is the Adam of all revealed scriptures and is comprehensive of the excellences of all previous scriptures and sets forth all divine attributes, revealed its own perfection on the sixth day of the week, Friday, as was the appearance of Adam on that day. That was the day of perfection of guidance. The day of the perfection of its propagation could not be combined with it as the resources had not become available which would bring about close contacts between different regions of the earth and would facilitate travel by land and sea and would make available facilities for the widest publication of religious books nor had people been provided the opportunities of learning different language nor were diverse faiths confronted with each other at one place and, therefore, that degree of propagation which can reach every people in every region could not yet be attained. Out of His perfect knowledge God therefore appointed another time for the perfection of propagation in which perfect means of propagation would be available. It was necessary, however, that as the perfection of guidance took place at the hands of the Holy Prophet (peace be on him), the perfection of the propagation of the guidance should also come about through him, for both these were his functions. On the other hand, according to divine law it was not possible for him to continue in his physical existence till

the latter days and such prolongation of his existence would also have become a source of associating him with the Divine. Therefore, God, Almighty, brought about the completion of this obligation of the Holy Prophet (peace be on him) through a follower of his who by virtue of his temperament and his spiritual disposition was, as it were, a part of the Holy Prophet (peace be on him) himself, or, in other words he was the same and was associated, as his reflection, in his name in heaven (Tohfah Golarviah, pp. 98-99).

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The Holy Quran does not claim to be in accord with the Torah or the Gospel. It proclaims that these books have been perverted and are defective and incomplete. The Quran reserves the crown of : I have perfected your religion for your benefit. We believe that the Torah and the Gospel have no standing *vis-a vis* the Quran and that they are incomplete and perverted and that all good is comprehended in the Quran (Dafe-ul-Balae, p. 19).

This is a fact established that the Holy Quran has perfected the faith of Islam as it affirms : This day have I perfected your religion for your benefit and have completed My favour unto you and have chosen for you Islam as your faith. Thus there is no room for any other book after the Holy Quran, for the Quran has set forth all that man stands in need of. The only door now open is that of divine revelation, but such pure revelation which plainly evidences divine succour and comprehends hidden matters, is achieved only after such purification of the soul, as is attainable only through following the Holy Quran and complete obedience to the Holy Prophet (peace be on him), (Cnashma Maarifat p. 72).

Every intelligent person would agree that perfect reform follows upon complete disorder. A wise physician does not prescribe for the healthy medicines that should be prescribed only in case of disease or disorder. That is why the Holy Quran first announced : Corruption has appeared on land and sea (30 : 42) ; meaning that the whole world had been corrupted

and that sin had abounded; and then proceeded to furnish guidance in respect of all false doctrines and misconduct and in the end announced: This day have I perfected your religion for your benefit. The Perfect Book could not be made available in any earlier period when misguidance had not yet reached its nadir (Chasma Maarifat, pp. 139-140).

It should be remembered that to prove the truth of a religion, that is to say, that it has been established by God, it should be equipped with two types of perfection. First in its doctrine and its teaching, and its commandments, it should be so comprehensive and complete and perfect and free from every kind of deficiency as could not in any way be excelled and which should lack nothing that might be needed, and no other faith should be its equal in respect of these qualities. The Holy Quran makes this claim: This day have I perfected your religion for your benefit and have completed My favour unto you and have chosen Islam as your faith. This is the exhortation to which the Muslims should adhere and they should take their stand on Islam which has been defined and expounded by God in the Quran. This verse affirms that the Holy Quran sets forth perfect guidance and that such guidance could only have been revealed at the time when the Quran was reveald.

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It is the Quran alone which could have made this claim of setting forth the perfect guidance and no other revealed book has or could have made such a claim. All readers of the Torah and the Gospel realize that neither of them claims perfection. In the Torah God announced: I will raise them up a Prophet from among their brethren, like unto thee, and will put My Words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto My words which he shall speak in My name, I will require it of him (Deut. 18:18, 19). It is obvious, therefore, that if listening to the Toran would have been adequate for such needs as would arise in future,

there would have been no necessity of the advent of another Prophet listening to whom would alone procure release from divine chastisement. In the same way the Gospel has nowhere claimed that its teaching is perfect and comprehensive. On the contrary there is a clear confession : I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come he will guide you into all truth (St. John, 16 : 12-13).

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Observe, therefore, that Moses confessed the deficiency of the Torah and drew attention to the teaching of the Prophet that was to come. In the same way Jesus confessed that his teaching was incomplete and the time had not come for the setting forth of the perfect teaching but that when the spirit of truth comes he would lead people into the whole truth. The Holy Quran, however, did not refer to any other teaching as did the Torah and the Gospel, but announced the perfection of its teaching in the verse: This day have I perfected your religion for your benefit, and have completed My favour unto you and have chosen Islam as your faith. It is clear, therefore, that the Holy Quran alone claims to set forth the perfect guidance.

We shall expound at its proper place that in accord with this claim the Holy Quran has set forth teachings which neither the Torah nor the Gospel has set forth. It is a strong argument in support of the truth of Islam that it is superior to the other faiths on account of the perfection of its teaching and that no other faith can compete with it in that respect (Preface to the Braheen Ahmadiyyah, Part V, pp. 2-4).

I would like to affirm again that the principal connotation of 'Khatam-an-Nabiyyeen' is that the affairs of prophethood which began with Adam were terminated with the Holy Prophet (peace be on him), but there is also another connotation that the excellences of prophethood reached their Zenith in the Holy Prophet (peace be on him). It is perfectly true that the Holy Quran carried the previous imperfect and deficient teachings to

completion and perfection and thus the function of prophethood was completely fulfilled. This day have I perfected your religion for your benefit; was manifested in Islam (Al-Hakam Vol. III, No. 1, Jan. 10, 1899, pp. 8-9).

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Hazrat Abu Bakar had been bestowed so much penetration into the meaning of the Holy Quran that when the Holy Prophet (peace be on him) recited the verse: This day have I perfected your religion for your benefit and have completed My favour unto you; as having been revealed to him, Abu Bakar was overcome by emotion and on someone enquiring why he had broken down, he replied that this verse was a presage of the death of the Holy Prophet (peace be on him). Prophets are like officials appointed to carry out particular duties, and when those duties are discharged they pass on from the world. Thus when Abu Bakar heard the announcement: I have perfected your religion for your benefit, he realized that this was a portent of the end. This is an indication of the keen intelligence of Abu Bakar (Al-Hakam Vol. V, Fo. 14, April 17 1901, p.2).

The outline of the blessed and successful life of the Holy Prophet (peace be on him) is that he came to fulfil a purpose and departed this life when that purpose was fulfilled. From the moment that he was commanded: Up and warn (74:3) to the moment when he was appraised: Allah's succour has become manifest (110:2) and he received the good news: This day have I perfected your religion for your benefit; his life presents a spectacle of his matchless success. These verses show that he was specially commissioned. He started with announcing that he had been sent to fulfil a particular purpose and he did not depart this life till he had heard: This day have I perfected you religion for your benefit (Al-Hakam, Vol. VI, No. 26, July 24, 1902, pp. 7-8).

The greatest sign in support of the truth of his claim as a Prophet was his life, for those who would contemplate it. He was sent into the world when the world was enveloped in dark-

ness and God preserved him till he received the good news: This day have I perfected your religion for your benefit, and have completed My favour unto you; and till he had seen people entering Islam in large numbers. These are some of the many reasons why he was named Muhammad (peace be on him), (Al-Hakam Vol V, No. 2, Jan. 17 1901, pp. 3-4)

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I enquire from the leading claimants of spiritual eminence among my opponents, how is it the Holy Prophet (peace be on him) did not take up all sorts of futile exercises which you prescribe as the means of gaining insight and recognition of truth? I am greatly surprised when I see that on the one side they read in the Holy Quran: This day have I perfected your religion for your benefit and have completed My favour unto you; and on the other they strive to prove this perfection deficient by inventing and putting into practice all sorts of innovations (Al-Hakam, Vol. VI, No. 28, Aug. 10, 1902, p. 5).

A person who enjoys a high degree of communion with God and is wholly devoted to Him, often performs unusual miracles which indicate that he possesses extraordinary powers: and through lack of understanding people begin to imagine that he is a partner in the godhead. On many occasions their will and purpose are manifested externally as happend in the case of the Holy Prophet (peace be on him) that God described his action as His own and he received the revelation: This day have I perfected your religion for your benefit; and: Allah's succour having come (110 : 2) (Al-Hakam, Vol. VI, No 28, Aug. 10 1902, p. 8).

In all discussions with Muslims we should adhere to the principle that the Holy Quran has priority over everything else, and once it is conceded by the other party, everything should be settled in accordance with the Holy Quran. If one has to depend entirely upon the 'Ahadith', then what need would there be of the Quran which affirms: This dey have I perfected your religion for your benefit (Badar. Vol. I, No. 3, Nov. 14 1902, p. 18)?

Islam is the religion which on account of its glory has all other faiths at its feet. Islam appeared in a country where people lived the life of wild beasts and were involved in diverse types of misconduct. It was Islam which pulled them up from the condition of animals into humanity. It was opposed from all sides and its enemies spared no effort to frustrate it and yet all that the Holy Prophet (peace be on him) had said came to pass and no one was able to harm it in the least, till the revelation came : This day have I perfected your religion for your benefit and have completed My favour unto you and have chosen for you Islam as your faith (Badar, Vol. II, No. 11, April 3 1903 (p. 82).

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We acknowledge the miraculous coming to life of people, but it is not at all true that one who had physically died came back to life and returned to his people and passed his days among them. Had that been so the Quran would be refuted and would be proved deficient. For instance, there is no mention in the Quran about the rule of inheritance that would be applicable in such a case. Then how could it be claimed : This day have I perfected your religion for your benefit (Badar, Vol. II, No. 15, May I 1903, p. 116) ?

The Holy Prophet (peace be on him) appeared at a time when no one could imagine that a person without resources who possessed neither force, nor money, nor glory and who was opposed from every direction would achieve success, and that all the promises of help, success and victory that he held out would be fulfilled. Then observe how lack of hope was turned into hope and all promises were fulfilled and were attested with : This day have I perfected your religion for your benefit (Badar, Vol. 3, No. I0, March, 8 1904, p. 4).

The companions of the Holy Prophet (peace be upon him) all became godly and highly intelligent and this was because he was loyal and faithful beyond any one's concept. He had to work in a jungle full of snakes and wild beasts and thorny trees and those who dwelt therein were no better than wild

beasts in their characteristics. There was no other country that matched it in evil. He appeared at a time when everything had become corrupt as the Quran affirmed : Corruption has appeared on land and sea (30:42) ; and departed after he had received the revelation : This day have I perfected your religion for your benefit and have completed My favour unto you ; and : Allah's succour having come and the victory having been achieved (110:2). This was the miracle. It also shows how great a love for the Divine had the Holy Prophet (peace be on him) cultivated and how powerful was his influence.

(Al-Hakam, Vol. 38/39, Nov. 10/17 1904, p. 8).

Islam still yields the same fruits and it is not Islam's fault if people will not eat them. It is for a physician to prescribe a remedy. It is not his fault if the patient does not use it. Islam offers a bounty which is not offered by any other faith, as witness : This day have I perfected your religion for your benefit and have completed My favour unto you. But this favour cannot be enjoyed till one advances towards it. It is a pity that our opponents pay no attention to this (Al-Hakam Vol. 1X, No. 29, Aug. 17, 1905, p. 6).

Even if the time available is short but it is spent in the diligent seeking of the will and pleasure of God, that is great good fortune. Jesus (peace be on him) spent only three years and a half in his own country. The period of the Prophethood of the Holy Prophet (peace be on him) was twenty three years. But we know that no other Prophet proved as fortunate as him in matters that pertain to a Prophet. The time of his advent has been described by God Almighty in the words : Corruption has appeared on land and sea (30:42) ; which meant that the people of the Book as well as those to whom no Book had been sent had all become corrupt and were involved in all types of vices. The time demanded and called for a mighty guide and reformer. Such was the time of the advent of the Holy Prophet (peace be on him) and he departed this life after he had received the revelation : This day have I perfected

your religion for your benefit and have completed My favour unto you and have chosen for you Islam as your faith. No other Prophet or Messenger was vouchsafed this assurance. When Abu Bakar heard that this verse had been revealed he broke down. Some one enquired from him why he had been overcome and he replied that he had understood this verse as an intimation of the approach of the death of the Holy Prophet (peace be on him). Abu Bakar was a person of very keen intelligence. He realized that the task having been accomplished the Holy Prophet (peace be on him) would not stay on thereafter. When this was mentioned to the Holy Prophet (peace be on him), he said: Abu Bakar is right; and added: If it had been permitted to make fast friends with any one in this world I would have made friends with Abu Bakar (Al-Hakam, Vol. IX, No. 43, Dec. 10, 1905, p. 3).

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The need of the advent of the Holy Prophet (peace be on him) was so clear and patent that the time of the advent of no other Prophet could be compared with the time of his advent. Observe, however, that he did not depart this life till he had received the revelation: This day have I perfected you religion for your benefit; and till he had witnessed the spectacle: Now that Allah's succour has become manifest and victory has been achieved and thou hast seen people join the religion of Allah in large numbers (110: 2 3). Neither the Torah nor the Gospel contains these verses. As regards the Torah, Moses (peace be on him) died while his people were still on their way towards the Promised land and Moses himself did not enter it. Jesus also said: I have still many things to say to you. On the contrary the Holy Quran says: I have perfected your religion. Then take the question of the training of their followers. The training of his companions by the Holy Prophet (peace be on him) can be judged from the verse: Some of them have fulfilled their vow and there are others who wait, they have not weakened in their resolve in the least (33: 24); and: Allah is well pleased with

them, and they are well pleased with Him (9:100). Every one knows what the Gospel says about the disciples of Jesus. They have been described as avaricious and of little faith. One of them betrayed him for thirty pieces of silver and another denied him and cursed him. As against this the Holy Quran is full of praise of the companions of the Holy Prophet (peace be on him). They were trained to a degree which is unexcelled among any other people. God Almighty bestowed upon them a high recompense and testified : Those who believe and work righteousness (We do not require from any soul that which is beyond its capacity) are the inmates of heaven, therein shall they abide. We shall remove all rancour from their hearts. Beneath them shall flow rivers (7 : 43-44). Jesus had also promised twelve thrones to his twelve disciples, but that promise was not fulfilled in the case of Judas Iscariot and we do not know whether it was fulfilled in the case of the others; but the thrones of the companions of the Holy Prophet (peace be on him) were well established both in this world and hereafter. Consider then what a matter of pride for the Muslims is the verse: This day have I perfected your religion for your benefit.

Perfection of religion does not mean only the revelation of the guidance, but also comprehends the perfection of training and the purification of hearts. Savages were converted into human beings and were promoted to the status of intelligent moral personalities and thereafter became godly men. Thus did they complete the purification of their souls and achieved high degrees of culture. In the same way the Divine Book was completed and was perfected so much so that there is no truth which is not comprehended in the Holy Quran. I called on Agnihotri several times to set forth one truth which was not comprehended in the Holy Quran but he was unable to do so. In the same way a long time ago I studied the Bible and found that all those truths in which the Christians take pride are contained in the Quran in their permanent and most perfect form. It is a pity

(*Continued on page 34*)

The Plague—A Great Divine Sign

Professor Habibulldh Khan M.Sc.

When God raises a prophet for the uplift and spiritual regeneration of makind He not only gives him unsual wisdom and knowledge and a host of convincing arguments that appeal to every sensible person but also shows very clear signs in support of his claims. He demonstrates in a variety of ways that His messenger, though seemingly helpless and forlorn, is not really that weak. He shows mighty signs in his favour and makes it abundantly clear that he has His blessings and protection. Some of these signs relate to the prophet's own person or his friends and followers while others relate to his opponents. Many of them occur in the heavens or the earth in a manner beyond human control and every sane man can understand that a liar or a cheat cannot possibly show such signs or foretell about them.

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The Messenger of the latter days

The present age also needed a reformer and the followers of all religions expected his appearance in their midst. The Hindus expected Krishna Avatar;[1] the Buddhists awaited the second advent[2] of Budha; the Christians hoped that a messenger would appear in the name[3] of their Lord and the Muslims expected a Messiah[4] and Mahdi. Obviously so many reformers cannot come in the present age. The above mentioned prophecies were fulfilled when God raised Hazrat Mirza Ghulam Ahmad of Qadian (India) as Messenger of the latter days, endowed him with the Characteristics of the expected reformers, and blessed him

1. Bhagvat Gita: Adhyai 4, p: 30
2. Kalyan Dharam 96: 12-15
3. Mathew 23: 38-39.
4. Bukhari

profusely with His word and revelations. He also showed numerous signs in his favour.

The Plague

One of the great signs with which Ahmad, the Promised Messiah, was blessed was the appearance of plague in the sub-continent of undivided India. On 6th February 1898 he saw in a dream angels of God sowing black plants in different parts of the Punjab. They were short-sized black and ugly looking. He enquired what type of plants they were and was told that they were plants of plague that was about to erupt in the country. On the same day he issued a pamphlet titled "Plague" in which he warned the people about the coming calamity and advised them to pay heed to his words.

Besides informing the Promised Messiah about the epidemic God promised special safety for his person, the inmates of his house and his followers and also foretold him that Qadian, the place where he lived, would also be comparatively[1] safe from the disease. Some of the revelations to this effect are as follows;

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انی احافظ کل من فی الدار الا الذین علو باستکبار

"I shall Myself protect all who are in the House[2] except those who hold their heads high with arrogance".[3]

انی احافظ کل من فی الدار الا الذین علو من استکبار

و احافظك خاصه - سلام قولا من رب الرحیم -

خدائے رحیم کی طرف سے تجھے سلام

"I shall Myself protect all those who are in The House except those who hold their heads high with arrogance. I shall particularly protect thee. Peace unto thee from

1. Ayyamus Sulah p. 121, Tazkirah Ed. 11, p. 319.
2. "The House" refers to the house of the Promised Messiah.
3. Tazkirah Ed. 11 pp. 440, 448, 449 (repeated several times)

the Lord, form God the Merciful. Peace[1] unto thee."

انی احافظ کل من فی الدار ولنجعله آیة للناس و رحمة

منا وکان امراً مقضیا - عندی معالجات

"I shall Myself protect all those who are in The House and shall make this a Sign for the people. This shall be a Grace from Us. It is a matter already decided. I have many remedies".[2]

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لولا الا کرام لهلك المقام

"Were it not for the honour and regard this place (i.e., Qadian) too would have been devastated".[3]

انه اوی القریة

"He shall certaily grant protection to the town".[4]

Publication of Dafe-ul-Balae

According to the above prophecy and revelations the year 1898 and subsequent years saw plague spreading widely in India and in the Punjab in particular. Thousands of people died every week and whole towns and villages were devastated. The Promised Messiah knew full well that this pestilense had erupted because people refused to listen to him and ignored God's message. To save his countrymen from plague he published a book named دافع البلاء (*Dafe-ul Bala*), in April 1902, in which he pointed out that the appearance of plague was due to his opposition and that it would not disappear until and unless people accepted God's message or at least desisted from their evil designs and using foul language against him. He also declared that God shall protect him and his followers in a miraculous manner and

1. Tazkiran Ed. 11 p. 443.
2. Ibid p. 449.
3. Ibid p. 430.
4. Ibid pp. 318, 319, 435, 497, 644 (repeated several times).

that his home town, Qadian, shall also be comparatively protected as God had selected that spot as the seat of His Messenger and had decided to make it a Sign for all people.

A Challenge

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Citing this as a special favour of God he challenged all religious dignitaries in the country to make a similar declaration for the safety of their person and their chosen cities as a manifestation of God's favour towards them. He wrote:

> "As a precedence God has named Qadian as a chosen city and promised comparative protection for it. If the Aryas regard Vedas to be true let them prophecy that their Permaishoor (God) will Protect Benares, the city of Vedic teachings, from the plague. Similarly let the followers of Sanatan Dharam predict safety for any town like Amritsar where there are plenty of cows and let them declare that this safety is due to the sanctity of the cows .....In the same way let the Christians declare that Calcutta would be safe from plague as it is the residence of the Lord Bishop of India. Mian Shamsuddin and members of Anjuman Hamayat e-Islam should prophecy similar safety for Lahore. This is also a good occasion for Munshi Ilahee Bux who claims to receive revelations. Let him help Anjuman Himayat-e-Islam by prophecying protection for Lahore. Similary let Abdul Khaliq predict safety for Amritsar and let Nazeer Hussain and Muhammad Hussain make a simliair prediction for Delhi since here lies the real root of the Wahhabi Sect."[1]

The Promised Messiah not only challenged the religious dignitaries but also declared in forceful words that:

> "If any of the opponents whether he belongs to Ambala, Amritsar, Delhi, Calcutta, Lahore, Golra or Batala declares on oath that such and such a place shall remain unaffected by plague then the place so named shall

1. Dafe-ul-Balae p. 10-11.

surely be afflicted by this disease as such a declaration would be an insult to God."[1]

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Publication of Kishti Nooh

The Prophets of God possess a tender heart and feel greatly aggrieved if people fall a prey to any affliction. They do their utmost to save them from their worries. They not only pray for their well-being but also take all necessary steps to alleviate their sufferings and give them proper guidance. When plague broke out in the country the British Government enforced innoculation as a precautionary measure against this disease. It was indeed the best remedy known at that time. However, some ignorant people wrongly opposed this measure on religious grounds.

In October 1902 the Promised Messiah published his celebrated book 'Kishti Nooh"[2] in which he supported and praised the government for the efforts it was making to combat the disease. However he forbade his followers from getting innoculated. Explaining this seeming contradiction he wrote:

"Were it not for a heavenly obstruction we would have been the first to get ourselves innoculated. The heavenly obstruction is that God wishes to show the people a Sign of Divine Mercy in this age. Accordingly he spoke to me and said:

"Thou and those who are in thy house and all those who become one with thee by their complete submission and true piety shall be protected from plague and in this last age it shall be a Divine Sign so that He may establish a distinction between groups of people"[3]

He also wrote:

"Ultimately people would be greatly surprised and would be forced to admit that as compared with other groups

1. Date-ul-Balae p : 18
2. Literally : Noah's Ark
3. Kishti Nooh pp ; 1-2-.

God's assistance is with this community and out of His great Mercy He has protected them in a manner that has no parallel anywhere".[1]

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A great Divine Sign

Since God promised protection for all the inmates of Promised Messiah's house and there were many who wanted to be there, the house was extended by acquiring adjacent buildings. After its extension quite a large number of Ahmadies took their abode there. It is really surprising that while Hindus and others living in the adjoining houses fell a prey to this disease not a single rat died of plague in the Promised Messiah's house. It was like Noah's Ark in turbulent waters. Moreover in all towns and localities those who took oath of allegiance and became Ahmad's followers were miraculously saved while their brethern and relatives living in the same house or locality were mown down by this terrible disease. This protection which Ahmadies enjoyed without innoculation was indeed so remarkable and unusual that every one noticed it with great wonder. It hardly needs mention that innoculation would have made this sign doubtful. The result of this extraordinary safety was that people joined this community in large numbers and its strength increased rapidly. Before 1902 Ahmadies were only a few thousand in number but by 1906 their strength rose to four hundred thousand.[2]

Ahmad's Teachings

Since God had promised to protect from plague every one who followed Ahmad in all sincerity it became necessary to lay down in clearcut terms what an Ahmadi is expected to believe and do. So Ahmad wrote his book 'Kishti-Nooh' (Lit. Noah's Ark) and laid down in it his teachings in unequivocal terms. The strict adherence to and observance of these teachings really served as Noah's Ark and not only saved

1. Ibid pp : 2 - 3.
2. Tajalliyat-e-Ilalia P ; 5

a person from plague but also brought about a complete transformation in his outlook and behaviour. An extract from Promised Messiah's teachings as given in Kihsti Nooh is reproduced below:

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"O ye people who consider yourselves as part of my community! In the heavens you shall be considered as such only when you follow the ways of piety in all sincerity. Hence offer your five-time prayers with so much fear and attention as though you behold God before you, and keep your fasts for the sake of God with devotion. Every one who is taxable should pay the compulsory alms and he who can perform pilgrimage should do so without fail. Perform virtuous deeds with due care and shun vice with disgust. Remember! No action is acceptable in the eyes of God that is devoid of piety. In fact piety is the root of all virtue. Every action in which this root is preserved is saved from being lost. You shall surely be tried by a variety of griefs and distresses as were the believers tried before you. So beware! Lest you stumble. The world can do you no harm provided you have a firm relation with the heavens. Whenever you come to grief it shall be through your own hands and not through the hands of the enemy. If your wordly honour is all lost God shall bestow on you an everlasting honour in the heavens ...If you desire that angels in the heaven should also praise you then keep up your spirits when you are beaten, be thankful when you hear abuse and do not break away in the face of failures. You are the best of God's people Hence perform good deeds that are of the highest order in their excellence".[1]

Important incidents of miraculous protection

The following incidents illustrate that the Promised Messiah had firm faith in his revelations and was quite confident that

1. Kishti Nooh P. 14

things would happen exactly as foretold by Almighty Allah.

In May 1904 Maulvi Muhammad Ali, the then Editor, Review of Religions, who lived in a part of Promised Messiah's house fell ill and had high fever. In those days cases of plague were occurring in the town. So he thought he had an attack of the disease. He was so frightened that he even dictated his will. When the matter was reported to the Promised Messiah he went to see him and said :

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> "God has promised complete protection from plague for all those who reside in my house. If, despite this promise, you die of plague it would mean that I am a liar and all my claims about revelations are a mere fabrication".

Then he felt his pulse and found that he had no fever. It had instantly and miraculously disappeared. To convince the patient he applied the thermometer and showed him his temperature. There-after he was perfectly all right.

A similar type of thing happend in 1906. The Promised Messiah had many visions wnich indicated that some serious trouble was going to befall the family of his father-in-law, Mir Nasir Nawab. One day when Mir Nasir Nawab was about to go to Lahore with his family and son, Ishaq, the Promised Messiah related to them his dreams and told them not to go. They obeyed and postponed their journey. The next morning Ishaq developed high fever. Glandular enlargements appeared on both sides in the groin and it seemed certain that he was suffering from plague. The Promised Messiah explained to his father-in-law that Ishaq's illness was the mishap that was predicted in his dreams.

The Promised Messiah was fully conscious of the fact that a fatal case of plague in his house would not only falsify his revelations about the safety of his house but also jeopardise his claim to prophethood. This was a thing extremely painful for him. So in all humility he prostrated himself before God and prayed for succour. And lo! A miracle was wrought by

his prayer. Within two or three hours the fever subsided and the glandular enlargements regressed competely. The boy began to run about and play as though he was never ill. This illustrates how men can be rescued from the clutches of death by prayer and how the Merciful God miraculously restores life and health without medicine or external agency when He so pleases. The miracles of Jesus Christ were no more than this. All Prophets of God heal the afflicted and raise the dead (i.e. those nearing death) by their prayers and make it manifest to the blind world that there is an Almighty God who controls destinies of His creatures and that there can be no real safety and happiness without establishing a living link with Him.

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(*Continued from page 25*)

that the Muslims do not pay attention to these matters and do not reflect upon the Holy Quran. That is why their hearts are not conscious of its greatness. The Quran is a possession of such high value that it cannot be matched elsewhere.

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